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AN
APOLOGY
FOR
GOVERNMENT
According to
LAW.



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GOVERNMENT

According to

L. A. W.

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Non sunt ponendi RUMORES ante SALUTEM.



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THERE is Nothing so absurd and extravagant which angry Folk will not sometimes urge, in Behalf of themselves, or to the Disparagement of those with whom they disagree. A more flagrant Instance whereof (in one Kind) cannot well be imagined, than what of late hath been advanced and strongly inculcated upon the Minds of the People; namely, that *the greatest Misery, to which Mankind are liable from Government, is to be apprehended from a legal one*; and this, in Order to induce a Belief (of what they fail not to insinuate at the same

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Time) that *we are running fast into that calamitous Circumstance.*

They who have been bold to write and converse in this Manner (for such I have read and met with) do, from the Nature of the Charge, as well as in the Course of their Arguments to support it, admit, what, at *other Times*, and upon *other Occasions*, they have been least willing to own, *viz.* that our present Government is *according to LAW*, and *squares its MEASURES accordingly.*

I congratulate my COUNTRY then upon this *excellent TRUTH*, esteeming the Confession of an Adversary to be double Proof.

I congratulate the ADMINISTRATION to find their Enemies reduced to the Necessity of painting that as a Crime, which is, *indeed*, the highest Encomium, the strongest Commendation, which can be given of Government.

And I rejoice to see our publick DANGER and our GRIEVANCES dwindle into something so very *paradoxical*, that many have treated and thought of it as a Thing *almost* impossible, what no Man, I believe, can by *any Arts* be made *seriously* afraid of ; we meet with Nothing like it among all the Grievances and Remonstrances of former Times. In all their Struggles for Liberty, they constantly complained, that
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the LAWS were *disregarded*; and pretended to desire no farther Redress, than to get some Security, that *these* should be better observed, and be made the Rule of their Governors Actions for the Time to come.

But the Impugners of the present Government represent us in the high Road to Slavery, our Liberties upon the Point of being given up to *arbitrary Power*, in a *legal Way*.

Arbitrary Power implies an *unbounded* Authority; and to attempt an arbitrary Government (in this Kingdom) hath always been understood to signify a Contempt and Defiance of the *known* LAWS of the Land, those particularly which have been set as a FENCE to the RIGHTS and PRIVILEGES of the PEOPLE, and a BAR to the POWER and PREROGATIVE of the CROWN. *These* have, at Times, been the Subject of mighty Struggles. Intestine Wars have proceeded from Incroachments of one Side, and the other; great Calamities have ensued; but never was it known that the Community laboured under any Misfortunes on Account of the Laws; on the other Hand, publick Peace and Happiness ever prevailed, the Prince and People have been mutually happy, in Proportion as they were on both Sides observed.

'Tis

'Tis needless to cite particular Passages from History, in Confirmation of what is in itself so rational. It is hard to suppose national Laws not calculated for the common Benefit; it is against Experience, in the Main, to say they are not so in every Country, though some are provided with better Systems than others. All People receive Benefit from their Laws, and those the greatest, where they are the most conscientiously kept, notwithstanding they may have considerable Defects in them, well deserving to be supplied. And shall we then, who justly boast of the *best* Laws of every Kind, be under any Terrors about living and being governed by them? Or has there been any new Laws so much as offered at by the Administration, that can alarm even timorous Politicians of common Sense, with an Apprehension that any Change of our Laws is intended to increase the Power of the Crown? What Laws have of late been made or proposed which the People can justly esteem as Grievances? Have they Provocation or Temptation to fall in with the false Cry of the gloomy and restless Spirit of Opposition, that legal Slavery is introducing, Slavery ty'd down upon us with the indissoluble Cords of Law, with the whole Weight of civil Power, not to be gainsaid or resisted? Why don't they tell the People what these dreadful Laws are, and with their usual Vehemence represent and exaggerate the several

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ral Hardships of them? they might then receive a more direct Answer; it might be seen, if they would not admit of a fair Vindication, if the several Inconveniences alledged are not more than balanced by the much greater publick Conveniences, and general Advantages far outweighing them. In the mean Time, I shall not so far play the CHAMPION, to challenge *them* on this Head, *whose* Answer possibly may be, that it would be combating upon unequal Terms, as I am safe under the Protection of that Power which gave them Being, while they are exposed to the Displeasure and Indignation of it; and they had Need use some Caution who are upon the Borders of Treason, doing all they can (without endangering their own Necks) to inflame their PARTY into REBELLION and bring a CIVIL WAR upon the NATION; for *such* is the plain Drift of their Writings and Discourse, *such* might be the Effect of them, but that it is easy to see they have not more Sagacity or Honesty than their Neighbours, but far less Truth and Modesty than consists with being good Subjects to the Power that protects them, Friends to the Community whereof they are unworthy Members.

Any Government, at this Rate, may be traduced and vilified. There is no satisfying every particular Caviller at the standing Laws of a Nation. *Deer-Stealers, disaffected, rascals*

and *daring* Spirits will inveigh against the BLACK and RIOT ACTS; the Makers and Venders of *sophisticated* Goods will murmur at the Inspection of their DRUGGS; SMUGGLERS will rail at CUSTOM-HOUSE OFFICERS and EXCISE MEN; and even the TRADERS from *Newgate* to the *Old Baily*, will be apt to say that the Judges are *cruel* and *bloody-minded*, and to call JACK KETCH an impertinent, troublesome Fellow. But these are nevertheless, in the Opinion of all reasonable Persons, absolutely expedient for the *common Good*.

In like Manner, People that bear an implacable Hatred to our present Form of Government, or to the Administrator of it, and *those* employed under HIM, will never cease their more general Calumnies, *mixed* even with *some* of *these*, while they have the Mortification of not being able to obtain their ENDS; *wherefore* it is better to hear their Slanders, than to groan under the Consequences of their having compassed the *least hurtful* of their Desires.

Is it true in Fact, that any Thing hath been done in a legal Way to the undermining of our Liberties? It must have been by the Abolition of some of those Laws, which, (as already observed) are the great Boundaries of our Constitution. But what of this Kind hath been done? I think I may be bold to say, Nothing. If changing the Parliament from triennial to
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septennial be objected, I answer, that Change is but a *slight* and *circumstantial* one, first made for the *publick Safety*, for the *same Reasons* continued, with an Eye to common Convenience founded upon Experience, and from which no Evil can be apprehended; as might be shewn from many Arguments, and will appear more evident, if we consider our pretended Danger in the View of *Probability*, according to the *Nature* and *Reason* of Things.

This new Panick is to affright us with the Apprehensions of losing in a *legal Way* our *English* Liberties, which, however enjoy'd before the CONQUEST, were from that Time in a fluctuating State, and not fully established till the REVOLUTION; but *then* fixed upon a *solid*, I hope, a *lasting* Foundation, whereon we have stood hitherto against all Attempts. And what is the Basis, upon which we have thus happily rested, but that of a PROTESTANT Government ACCORDING TO LAW? *That was* our Deliverance, *has been* our Preservation, and *will* preserve us, if, by a Spirit of *Faction* and *Discord*, we don't become accessory to our own Destruction.

A PROTESTANT PRINCE is the *Security* of our *religious*, as a *Government according to LAW* is the *Bulwark* of our *civil Liberties*; these are so connected, have such a Dependance

upon each other, that there is no Possibility of their subsisting separately.

It is *in vain* for a PROTESTANT People to expect *Liberty* of *any Kind* under a POPISH Government ; and Liberty of *all Kinds* must be very precarious where Government is not *according to Law*; but where it is, and *Protestant too*, it is *as vain* to be under any Apprehensions about them.

In our Case and Constitution, so much must be *done* and *suffered* before we can lose our Liberties in a legal Way, that, if it may admit of a Doubt, whether it is possible, at the most, it is but barely so. How far then is it probable ? The *Question*, in a Manner, resolves itself. But to represent it likely,

It is said indeed there is no Merit in acting according to Law, no Security to the People by it, if a Law is to be had at Pleasure to serve any Purpose. This Argument is like a Flail, against which there is no fencing; is as liable to hit the *best* as the *worst* of Laws; however, it is consistent, if not with a *real Scheme* proposed by the Persons in the Opposition, of whom I would willingly hope better, yet it must be owned to be of a Piece with *some* of the *ablest Writers* in their Cause, and has a *direct* and *natural Tendency* to remove all Love and Reverence for the very *Fundamentals* of our Constitution, and

and to prepare the inconsiderate Multitude to make a Sacrifice of the *Regal* and *Parliamentary* Authority and Power; as also their other unreasonable Invectives against a MINISTER, they *envy* for his STATION and *bate* for his ABILITIES, have been calculated, and are *almost* confessed to be *intended*, to excite a tumultuous Rabble to a private Assassination.

To answer *both* these Ends, they teach the People that they have no legal Representatives, but those whom the Friends of their Faction have *freely* chose; and that in the House the Votes of the *Minority* are the only uncorrupt ones.

Concerning the first of these Insinuations, the Truth of the Case is briefly this: There are two strong Parties in the Kingdom, *one* in Trust and Power, the *other* (to say the best of it) wanting to be so; *These* divide the whole People betwixt them, particularly in every Thing which is Matter of Election; every one chusing his Side, as his Views or Obligations, Principles and Opinions lead him; this is known to every one who is capable of the least Observation; and yet it is objected to the Government, and greatly complained of, that wherever a Person in the Interest of it becomes a Candidate, he is sure, if opposed by a Gentleman of the contrary Character, of the Vote and Interest of all such as are peculiarly addicted to
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to the State, all who have Obligations to, or Dependance on it. And what doth all this amount to, more than an Objection against *common* Friends being Friends to one another? Than which nothing is more natural or commendable, in a good *good Cause*, and what, they, who blame it, strictly practise in a *bad one*.

The Political Notions and Conduct of *certain Persons* having *first* recommended them to the Notice of those who have the Power of Promotion in their Hands; *their* Way of Thinking (about Government) is a principal Cause of their being what they are. Is it any way to be wondered at then or found Fault with, that such act a consistent Part, that they have not prevaricated, don't offer Violence to their Principles, merely to gratify their Enemies, or (which to a generous Mind is equally shocking) exhibit a shameful Instance of Deceit and Ingratitude? Those, surely, who pretend to quarrel with the Practice, could not possibly like the Traytor, tho' they should approve the Treason of a Man's getting his Turn served, and then *lightly* and *wantonly* deserting his Friends and Benefactors.

Every one who has taken the Oaths to the Government, (as all these have done) besides the common Obligations of Protection, is under that particular one, to be a Friend to it, in all lawful Cases, to the *utmost* of his *Power*, and the *best* of his *Judgment*. Does a Person then

in his *Judgment* approve the political Behaviour of one Party, or Set of Men, more than another; is he not in Conscience obliged, as well as in Opinion disposed (in his *political Capacity*) to fall in with them? It cannot surely be accounted less his Duty, or his Inclination, because his Obligations lye the same Way. Thus, in general, may be fairly vindicated (in Point both of *Honesty* and *Freedom*) those Votes at Elections, which to the discontented, I had almost said *disaffected*, are so extremely obnoxious, for no Reason that I can see, but because *some Persons* are not thought worthy of them. What then is their real Crime? And wherein does their Offence consist? Why, the Party, they want to overcome, don't tamely tie up their own Hands, and submit themselves a Victim to their Enemies; they don't neglect the common Means of Self-Defence, and for the Support of that Cause, in which they are engaged, being fully persuaded it is a righteous one.

While the Gentlemen their Opponents modestly take all Methods lawful and unlawful, directly or indirectly, to carry their Elections. They are loud indeed for the Freedom of them, in which they seem, by their Behaviour to include a Liberty of polling *all* that will come and give a Vote for *their trusty Friends*. They were great Advocates for an extraordinary Law
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against Bribery and Corruption, and notorious for being Transgressors of it.

In general, they have not only done, with Regard to Elections, what is natural, to all contending Parties, and justifiable, if the End is not a bad one, but many of them have distinguished themselves by *other* Practices altogether indefensible; all which availeth them very little. The Friends of the Government are in many Places elected, and they are thought to be the Majority. Had this happened to the Opposition, it would have been no Crime, however it might have proved their Countries Misfortune; they spared *no Pains*, neglected *no Means* to have had it the Case; and considering People will esteem it a Mercy their Success fell short of their Expectations.

Having dispatched the Article of *Elections*, to the Reputation and Advantage of the Governments Friends; Let us try their *Votes in Parliament*, which, according to their general Method, are represented so highly culpable.

Under this Head are to be included the Friends of the Administration in both Houses, because the Reflexion extends to both, representing many of them under undue Influences, dangerous to our present Constitution, tending to impair, and in the End destroy our Liberties. Here it is thought Proof enough, to observe

serve *such* and *such*, who voted *this* or *that* Way, in certain Cases, to enjoy Places of *Trust* and Profit, or to have had *Honours* and *Dignities* conferred upon them; without entering farther into the particular Merits of those Cases: As if, because a Bill happened to be agreeable to the Sentiments of the Ministry, it was in Course to be understood as a bad one; or because Gentlemen had been any Way particularly *trusted*, or *favoured*, or *honoured* by their Prince, that were enough to render them suspected, nay to convict them of *profligate Principles*, as wanting a due Regard for the Interest of their Country; which is mere begging the Question, taking that for granted, which *wants* to be, I may venture to say, in the general, *cannot* be proved, ought not therefore to be affirmed or obliquely hinted at; it is inverting the Nature of Things, setting up a false Standard of *Right* and *Wrong*; the Presumption being much stronger in Favour of these Gentlemen.

Which Way, for Instance, do Mankind generally arrive to Honour and Promotion, great Trusts and weighty Employments? But by the Paths of Virtue and Justice, Integrity and Learning, a known Capacity for publick Business, experienced Fidelity; at least it must be allowed that it is no small

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Step to such Advancement, to be known or believed to have an unsuspected Zeal for the Service of their Prince and Country. Admit them then but to have gained their Stations in the ordinary Way, which is *most likely*, as it is *most candid* to think so, and there is no Difficulty in accounting for their after Conduct, upon the same Foot, *viz.* from the Uniformity of their Principles and Actions, directed in one View to the common Peace and Prosperity, as those of their Opponents *too visibly* are to the perplexing and distressing the Affairs of the Nation, at Home and Abroad. This might suffice as a general Vindication, in Answer to a general Charge.

But it is asserted, more particularly, that every Thing proposed in Parliament is carried according to the Inclinations of the Ministry and Government, and from thence inferred, that, *by the same Rule*, they are able to carry any Point; upon the supposed Truth of which two Propositions, chiefly, on the latter, is built all our *imaginary Danger*. Admit the *first* were true, yet the *last* does by no Means follow. A much more natural Conclusion from their Strength in Parliament (unless some Proof could be brought to the contrary) especially when all the Nation sees it stands upon the *almost*
unanimous

unanimous Suffrage of *so great* a Number of Gentlemen of the *largest Fortunes*, and *best Families*, is, to account of it as we who love our King and Constitution are apt to esteem it, an happy Evidence of the Integrity and Abilities of the Administration. Were they capable of attempting any Thing to the Prejudice of our Constitution, they would soon find their Strength decline, and their Numbers lessen; and this Spirit of their Friends they know and rejoice in, as their own and the Nations Security.

Not an Instance is produced, wherein they have not had the Approbation, out of Parliament, as well as the Concurrence, in both Houses, of several Persons wholly disinterested as to any Thing but the publick Welfare; independent, in the strictest Sense of the Word, under no Influences, but those of *honest Minds* and *sound Judgments*; and as such (I conceive) are not to be arraigned and censured for their Conduct and their Opinions; so neither can any Imputation well lye (notwithstanding their Places, &c.) against others, who observed the *like* Conduct upon the *same* Occasions, and held the *same* Opinions about the *same* Things.

As to the particular Cases frequently hinted at, of Persons dismissed the publick Service;

it would be as *impertinent* to go about to *assign*, as to *ask* a Reason for what is the undoubted Prerogative of the Crown, immemorially so. The *Royal Dignity* must abate of, nay *lose* its *present Use*, as well as *ancient Lustre*, if Things of that Nature are once suffered to be minutely scanned. It is enough that Persons of the *first Estates* and *Quality*, undoubted *Worth* and *Honour*, have (upon all Vacancies) succeeded to great Employments; that is sufficient for the generality; and farther it is not meet to desire to pry into the Cabinet of our Sovereign; *particular Royal Favour* having never been understood to be the FREEHOLD of ANY ONE Subject, rather than ANOTHER.

A Difference among Gentlemen once of the same Persuasion, a Defection of some of them from their *wonted* Rules of Action, may be accounted for, from the common Accidents of Intrigues and Cabals, private Passions, Jealousies, Ambition, Emulation, Disappointments, &c. without supposing some *material bidden* Cause, any dangerous Project especially on the Part of the subsisting Ministry; nor is it reasonable to believe Persons capable of going any Lengths, because they are, and have been some Time with them.

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It is in vain to persuade Persons to any Thing which palpably contradicts their Senses; impossible to make People believe they are in *actual* Slavery, who plainly perceive themselves in the *fullest* Enjoyment of *Freedom* in every Instance that can be thought of, *Liberty* of every Kind extending even to *Licentiousness*; and therefore the more easily to delude and affright them, it is necessary to place this Bugbear of pretended Danger at some Distance, and only charge the Government with the *Manifestation of a Design*, it might as well be said with *intending* to *intend*, some Time hence, to deprive them of their Liberties, by subjecting them to legal Slavery, *Chains heavier* and *stronger* for being imposed in a *Parliamentary* Way.

If I mistake not the Argument, the Stress of our Danger is not laid upon any Thing already done, only as it is made a Test of a bad Disposition, a Preparative and a Precedent for Designs in Embryo, future and impending Mischief. But, how can Things, not bad in themselves, be signs of Evil to come? Why yes, 'tis said, they are Signs of arbitrary and tyrannical Views on the one Hand, an obsequious Temper, a servile Dependance, and slavish Compliance on the other, which may terminate in actual Mischief, and probably will; and there

is nothing easier, than to give out hard Names, and abusive Epithets. But if what is understood by those odious Terms, is but a reasonable Compliance, a *just* and *peaceable* Conformity to Things convenient and *absolutely* necessary to the publick Good, it deserves a better Appellation, as it cannot issue in any Thing but publick Happiness; and the Probability is the Reverse of what is insinuated, that *such* will continue to act with the *same honest Views*, and to the *same good Effect*.

However I may differ in Opinion from those with whom I am disputing, we seem to agree in the same Kind of Arguments. They will not presume to speak with Certainty about Things future and only eventual; they urge Probability; I think it is with me. They argue from the Nature of the Influence, under which they are pleased to represent some Gentlemen, to the Possibility of their consenting to enslave the Nation. I argue, according to human Probability, from the *small intrinsic* Worth of those Advantages, (*by them named Dependencies*) all Things considered, and compared with the other *real* and *greater* Interests of the Generality of them, to the *utter Improbability* of their being capable of combining to hurt our present Constitution.

Here

Here I consider them in their several Circumstances, according to their *Wills* and *Understandings*, with respect to the real and true Interest of themselves, with whatever else is dear to them, their *Country*, *Friends* and *Posterity*; but then it must be understood that I undertake not to justify every individual Person, upon his *own* Motives; there always were and ever will be *some* on the prevailing Side merely for the Sake of the *Prevender*; which yet is no Prejudice to any Cause (*they are best known by being apt to revolt and fly off to a contrary Extreme, whenever their whole Ambition is not satisfied*;) But I speak for the greater Part, when I say that it is altogether improbable, that our present Legislators should conspire to the overturning of our Liberties. If they do, it must be for the Sake of an *extraordinary Advantage*, or from some *darling Principle*; either of which Considerations, especially the latter, that of the Tendency of Principle to enslave us, will more naturally alarm us, if we should ever live to see the present Complainers in the Seat of Power.

But what are the Advantages to tempt the Parliament if any such wicked Design was really on Foot, of which there is not the least Symptom? What are publick Employ-

ployments? At best they are precarious, and by no Means to be valued in Comparison with their hereditary Estates, joined with the Advantages of being a free People, that Felicity of Constitution which is almost peculiar to this Nation, and which there is the greatest Reason to believe them not only desirous to enjoy, but to transmit down safe to their latest Posterity.

There are few whose Property is not enough to set them above Temptations of *any Kind* to so *vile* an Act; and many of them are known to have as *ample Possessions*, to be of as *high Birth*, endued with as *fine Understandings* and every other *amiable Quality*, as any of the rest of the *Nobility* and *Gentry* of this, or any Kingdom; is it likely then that *such* should agree to barter away solid Happiness for — Trifles? So are to be accounted, such, I dare say *they* will account *Court-Favours*, whenever they shall be found to stand in Competition with the Rights and Liberties of *English-Men*. But that is no Reason why they should entirely disdain them, or that it should, in the mean Time, be thought a Disparagement to accept them.

It has always been practised, and is very allowable for a Member of either House, as for any other Person, to serve his Prince,
his

his Friends, his Family, by aspiring to a publick Post or Employment, so long as it does not interfere with the *Duty* he owes his Country, the *Trust* he has received from his Constituents; which *Duty* and *Trust* is not, to oppose the Government, but to support and strengthen it in all lawful Cases, by that Means to render it useful to those Ends for which it was instituted. Accordingly, we find many Persons of Honour, in both Houses, in publick Posts of different Kinds, serving the Government, that Way, and acting, in their legislative Capacity, in the *true* Interest of their Country, and (*as such*) according to the Inclinations of the Ministry and Government. But it does not follow, because they have done it lately, and for some Time, (having had no Cause to the contrary) that, *therefore*, they would continue to do any Thing, which should be acceptable, right or wrong. The Moment they found the Liberties of their Country really attack'd, it is not to be doubted, it ought not in common Justice to be questioned, but that the greater Number would fall off, and declare for the common Safety.

That we know, was done at the REVOLUTION, when different MAXIMS of Government (as well as MEASURES) had prevailed, and for *some Time* been maintained as current,

rent, having been enforced with all the Advantages (besides Power) of Wit and Learning, in the *Senate*, from the *Bench* and the *Bar*, the *Press* and the *Pulpit*; insomuch that a great Part of the Nation was deeply possessed with an Opinion of the Doctrine, ready to submit to any Thing rather than offend against it: And now that such Sentiments are exploded, and by every Body disclaimed, at least, for the present, and the Generality don't think themselves bound in Conscience to submit to the illegal and tyrannical Exercise of Government; should it (which is very unlikely) be our Case again, as it *then* was, can we suspect less Love of Liberty, less Understanding, Honour and Virtue in our present Nobility and Gentry than was found at that Time?

But whence can arise the least Danger of this Kind? I am willing to hope the Inclinations of his present Majesty are quite out of the Question, that NOBODY presumes to hold HIM in the least Suspicion, or else how easy is it to argue from the undisputed JUSTICE and CLEMENCY of his Temper? From his *Knowledge* of our Constitution and *Love* for it; from his having discovered no Inclination to rule otherwise than according to the fundamental Laws of this Kingdom; from his repeated Declarations to *that Effect*, witness (among others) a *memorable* and *most gracious* Speech
from

from the Throne, wherein he signified HIS ROYAL Desire that ALL his Subjects should not only enjoy COMMON RIGHTS, but that ALL ORDERS of MEN among them should be undisturbed in the Possession of their *respective particular* RIGHTS, to which they were *legally* intitled; from his *Actions* having never contradicted his *Declarations*; from his not having attempted to stretch the Prerogative of the Crown, nor made the least Pretensions to a *dispensing Power*; which we know to have been the Case of such preceding Reigns as have entertained Designs injurious to the Liberties of their Subjects.

With Regard to the present Ministry, I cannot omit (though it be in some Measure repeating) a Circumstance in Favour of *them* and *us*, viz. that *absolute* and *divine Right*, the *slavish* Doctrines of *passive Obedience* and *Non Resistance*, Notions subservient to the Designs of evil Ministers, are not so much as mentioned by or for them; but *these* were revived and made fashionable at a *remarkable Period* since the *Revolution*, when *Schemes* were *actually* on Foot disfavoured to our *present happy Establishment*, to our *civil* and our *religious Liberties*: WHEN the PARTY, nay THE PERSONS *now* in the Administration (many of them) signaliz'd themselves in the PROTESTANT Cause and the Cause of LIBERTY, against a PARTY,

in PLACE and POWER under the Banner of *those Principles*, THEN bent to destroy BOTH, had they not been happily prevented.

And NOW, because *that same PARTY* and *some of the very same PERSONS* have thought fit to change their *Note*, but not their *Manners*, and endeavoured to turn the CRY upon the *present Ministry*, shall we *therefore* fall into *such a strong Delusion*, as, upon *their* bare Words (*who* were never remarkable for *Veracity*, or any *true Love* to their Country) to believe *the one*, or *the other* to have so entirely relinquished their *former Principles* as to become, in good Earnest, the Reverse of what they were but a few Years ago? I think it strange to hear any violent Mention of Liberty, as if it could once be suspected to be in Danger, in *these Times* of the *greatest Freedom*; but it is exceeding odd to find *those* bestirring themselves with the *Name* of it, *who*, so very lately, were the known Advocates *for*, and open Abettors of *real TYRANNY* and *SLAVERY*.

To put this Matter beyond all Dispute, I will conclude with a short Abstract of the Origin and Nature of our *English Constitution*, taken from a Writer, by no Means, partial to Kings.

“ The Government of *England* is a mixed
 “ and limited Monarchy. The King and the
 “ People

" People make but one Body, whereof the
 " King is the Head.

" To enable the King to labour effectually
 " for the Good of the Kingdom, it was ne-
 " cessary to cloath him with a very great Re-
 " venue, sufficient to enable him to live in Splen-
 " dor, in order to attract the Veneration of the
 " People ; It was necessary to give him the
 " Command of Armies, and fortified Places,
 " to trust him with the Execution of Laws,
 " the Administration of Justice in his own
 " Name, the pardoning of condemned Crimi-
 " nals, the Disposal of all the high Offices, the
 " calling and dissolving of the Parliament, the
 " rejecting Bills he thinks contrary to the com-
 " mon Good, the proclaiming of Peace or
 " War. These are called the Prerogatives of
 " the King, or of the Crown, tho' not a com-
 " plete List of them."

Hence may be seen how ridiculous the No-
 tion is, of the Prerogative being so far grown
 from its original Pitch, as (according to a *mo-
 dern Opinion*) to need *pruning* and *paring*.

" The Privileges of the People consist chief-
 " ly in this, or are derived from it: The King
 " has not the Power of changing the Laws by
 " his own sole Authority, which have been e-
 " nacted by the King and the People, *i. e.* the
 " Par-

" *Parliament*, nor can he raise Taxes at
 " his Pleasure, that is, without the Consent of
 " the People by their Representatives in Parlia-
 " ment."

Which shews, it would be an abominable
 Falsity, to say the Privileges of the People are
 any Ways infringed by the *present Govern-*
ment.

" The Fruits of these Prerogatives of the
 " Crown, and these Rights and Privileges of
 " the People are (where they are no way dimi-
 " nished) the Life and Soul of national Happi-
 " ness. The King, by Means of his Preroga-
 " tive, is able to protect his Subjects, to see the
 " Laws duly executed, and Justice impartially
 " administred, to defend the weak against the
 " powerful Oppressor, to assist the unfortunate,
 " and punish the Disturbers of Society. And
 " the People confiding in the Laws, and the
 " King's Care to execute them, live securely,
 " without any Fear for their Lives and Proper-
 " ties, enjoying the Fruits of their Industry."

How doth this Description of our original
 Constitution tally with the happy Condition
 and Circumstances of our present Government
according to Law !

The same Writer adds, " But as Kings a-
 " rose who aimed at absolute Power, which
 " was

“ was attended with evil Consequences, so (*in*
 “ *Consequence of that*) the People have not al-
 “ ways been contented with maintaining their
 “ Privileges, which hath AS MUCH tended to
 “ the Decay of publick Happiness.

But, as it is OUR *great Happiness* not to be
 in the *former* Circumstance, I hope we shall
 have the *common Wisdom, Honesty* (I may say)
 and *Gratitude*, not to give Occasion for History
 to REPROACH us with the *latter*.



9.80
 5/27/29

"...intended with evil Consequences, for
 "the People have not
 "yet been convinced with maintaining their
 "Principles, which hath as soon tended to
 "the injury of British Subjects."

and as the great Liberty of the
 "British Colonies, I have not
 "yet been convinced with maintaining their
 "Principles, which hath as soon tended to
 "the injury of British Subjects."